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ABSTRACT

This report on the radio schools in Honduras, Central America, includes (1) an account of an afternoon session of the radio school's Primary Equivalence Programme (PEPA), including a testimonial of a student and a statement regarding the importance of the monitors; (2) information on the social background of Honduras; (3) an historical account of the growth of Accion Cultural Popular Hondureno (ACPH); (4) a description of the agricultural program of ACPH; (5) a commentary on the significant elements of the present situation; and (6) an account of the curriculum for the PEPA. (CHC)

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NOTE ON THE HONDURAS RADIO SCHOOLS

(ACPH --ACCION CULTURAL POPULAR HONDURENO)

by

Michael Young

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NOTE ON THE HONDURAS RADIO SCHOOLS
(ACPH - ACCION CULTURAL POPULAR HONDURENO)

Michael Young

This is an account, necessarily brief, of the radio schools in Honduras, Central America. It starts in Part 1 with details, for the most part about what happens in an afternoon session, just to give the flavour of it all. Then follows Part 2 which is a sketch of the social background; Part 3 which is an historical account of the growth of ACPH taken largely from the papers by White listed at the end of the paper; Part 4 which is about the present major effect of ACPH, its agricultural programme; and lastly, Part 5 on some of the more significant elements of the present situation. Appendix 1 gives an account of the curriculum for the Primary Equivalence Programme.

PART 1
AN AFTERNOON SESSION OF A RADIO SCHOOL

At the time of our visit in April 1977 to the office of ACPH an important reorganisation was in train, and the 1977 educational year had not yet begun. In previous years it had started in March and continued for an eight month term until November, that being the most usual time for the work of the harvest which precluded regular attendance at a radio school. The Director, Senora Vilma de Pacheco, said that in this current year they are hoping to start up in June. Earlier is not possible because of the staff changes mentioned elsewhere. In describing the working of the Primary Equivalence Programme - called PEPA from now on - we are therefore talking of how it did operate in 1976. Despite that, the present tense is used. Also, there is no immediate intention of abandoning PEPA. It cannot yet be written of as something that happened in the past, and not in the present.

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It should be made clear at the start that equivalence does not imply that the curriculum is all the same as in primary schools. It is not, though certain elements of the primary curriculum have to be adhered to in order that the course be recognised by the government. Hence the PEPA exercise books seem to be filled with endless names and dates and other information of seemingly marginal relevance to the campesino. But we were told that this is for the benefit of the Ministry of Education - that what is important is the interpretation of the material. For example a history lesson about the colonisation of Honduras by Spain in primary school may at first sight seem an exercise in rote learning of dates and events. But in the Radio Schools the same basic material becomes the take-off point for a discussion of colonialism, dependency and enslavement, leading to queries about the extent of one's own personal freedom, and even to forms of economic dependency.

Before describing an afternoon in the life of PEPA a word should be said about its history. 1973 was the pilot year, when 300 radio schools (as the local learning groups are called) were opened in the South, with 2,000 students. Then there was a gradual build-up to 1975 which early in that year saw PEPA operating at its peak, with two transmitters, one at Choluteca in the South and another, Radio Progreso, in the North. In 1976, with only the latter station in operation, the number of students, according to Senora Doris Hernandez, head of the Department of Planning and Investigation, fell slightly, in round figures to about 16,000 starters. The number finishing was about 6,000, of whom 4,000 completed the first level, and 2,000 the second level. 80-90% of those who finished passed the written exam and gained their Certificates recognised by the Ministry of Education. Those who failed could repeat.

Now to the timetable for a typical afternoon, as described by Senora Hernandez. School starts at 4 p.m., which is the hour when most campesinos return home from the fields. The place is usually the house of one of the monitors, the man or woman in charge of the school who has received some three weeks training. He has his own special manual which tells him in advance what is going to be broadcast and what hewill be expected to do on each day. There is also

a 30-minute radio programme on Saturdays expressly for monitors, 20 minutes for 1st level monitors, 10 minutes for 2nd level. The monitor, or one of the members of the group which may have up to about 20 people in it for Levels 1 and 2 taken together, mostly heads of families between 20 and 35 years of age, starts the afternoon with a prayer before the radio tutor comes on the air. Both 1st and 2nd level students are in the same room together - the 1st level being concerned mainly with the attainment of basic literacy and numeracy skills. How many students can already read and write? Most have had some primary education, but usually long ago - most of those who do become functionally literate <u>have</u> retained at least something from previous educational experiences.

There are, if all is working to plan, two monitors for each school, one for each level. If only one, he concentrates on the 1st level, as there is more self-programming for the 2nd level who are also presumably to a greater extent self-motivating to have got so far.

The first 20 minutes on the radio are given over to the 2nd level. First there is music, varying from day to day, not a signature tune but something popular. Then comes the radio tutor with something to this effect ' Good da' fellow campesinos. We are meeting today to continue our fight against ignorance, misery and dependency'. The detail is on the tape which ACPH copied for me. After a few more introductory words he says 'I will now ask the monitor to show you Picture No.12', from the batch circulated to the schools, one for each week of the 8 months. This particular lesson that we were taken through was largely about the history of Honduras. Picture No.12 depicted a richly clad Spanish Don with his ship in the background alongside Indian slaves with yokes and chains. When the radio tutor hands over to the monitor the radio emits gentle background music (like western 'piped' music) which we were told the campesinos did not find distracting. After a few minutes while the monitor is talking and asking the students what the picture suggests to them, the tutor is back on the air to draw attention to the Indians in chains and to their hands which are breaking the chains. From there he raises the question of independence, what it means and whether today people are genuinely independent, and again to the music which

is the signal for group discussion. Again he refers the group to a certain page in their textbooks and asks them to read a passage and complete a particular exercise, usually a comprehension test of what has just been read, by filling in blank lines in the books. Level 2 now proceed to work on their own or in groups from the exercise books, often moving outside to a corridor or another room; and the radio turns for the next 80 minutes to Level 1, the beginners who are usually the more numerous of the two sets.

The formula is basically the same. Music. Introduction. Look at p.43 of the book. Asking students to read out passages while the music plays, and to voice their ideas about them. The radio tutor tells them what he understands by it. Then a picture again, this time of various groups of campesinos with banners. One of the slogans on them is 'No men without land. No land without men'. He draws attention to the need to form Leagues of Campesinos, and after a bit asks them to read on themselves while the music plays. On the air again he introduces the class to some simple arithmetical exercises. At the end they are left with some more bookwork to do.

After the 80 minutes, which has no doubt been punctuated by 'siestas' or breaks for something to drink or a chat, it is back to Level 2. They are asked to go through the exercises done in the 80 minutes and volunteers called upon to read what they have written. The monitor at some point corrects what has been written. After people have read out what they have made of each exercise the radio tutor again appears to read out one possible way in which the exercise could have been written, so that the students can compare what they have done. There is thus a constant process of reinforcement.

There is a session of this kind every weekday until the Friday which is somewhat different in that the week's work is then recapitulated.

An alternative way of organising the classes which had progressed to the point where they had two levels to deal with would have been to have devoted say the first 40 minutes to the 2nd level and the last 80 to the 1st level or vice versa. Why they did not do this was that the 2nd level students would have been tempted to give up after their

own radio session was over. The sandwich encourages them to stay until the end for their second turn. Often the 'educandos' will stay on after the broadcast has finished to discuss further. Since only about 15% of all students are women, presumably not many are required to leave to prepare the evening meal. ACPH has, in accord with a promise given to people who have got through the second level and wish to go further, been planning to add on two more levels to bring students up to the Diploma they would get for completing an entire four years of primary school equivalence. This will, if it comes off, raise further logistical problems in the segmentation of radio time. One possibility according to Senora Hernandez, is that the 3rd and 4th levels will not have a radio slot to themselves every day, but only three times a week, with the 1st level radio time being cut to allow for it. They should be capable of more individual work than the 1st level students, some of whom can neither read nor write to begin with. The radio could become gradually less important and the books more so.

<u>One student's story</u>

This account was, as we said, based on what we were told by Sras de Pacheco and Hernandez at the head office of ACPH (Apartado C-24, Tegucigalpa). We also talked to one student whom we met at a health training centre at Juticalpa, over 100 miles from the capital. Although her account overlaps with the one we have just given, it is worth repeating what she said because her angle of vision was of course different. She was also herself an example of 'conscientization' which must provide most of the drive both for individual and group.

Doña Angela, a health promoter about 40 years old, had been a member of a radio school for some two years. Her brother had been the monitor of the 1st level 'class' which she joined, and later was chosen by local monitors to become a paid coordinator. The class in her village consisted to begin with of 15 people, many of whom were relatives of her brother and herself. They met in his house. Some other groups meet in schools, although the monitor's house is more common. The group met from 4 to 6 p.m. on each day of the week for instruction, with the Saturday programme being given over more to entertainment, with music and local news about family events - that was when they had a really local transmitter. The radio was lent by ACPH. Ordinary transistors are on the market - now campesinos themselves are more likely

than 15 years ago to own one, so ACPH is thinking of discontinuing the loan except in cases of need. Members of the group make contributions for batteries. ACPH HQ says the radios are poorly maintained by the campesinos on the whole.

A typical session started with a prayer and then music before the radio teacher began, which he often did by telling the monitor to write something on the blackboard - if, that is, the radio reception was good enough to make out what he was saying. If he could not be heard, it did not matter too much, because the monitor had his special book which gave all the details about what the radio teacher was going to say on that day. That is, if the monitor was good at his job, which he often wasn't. There were radio siestas at both transmitting and receiving ends, when the radio teacher told the students to write in their books, if they had books, or look at the ACPH textbook and read it aloud, where the students were literate enough to do so. This part of the proceedings was largely left to the monitor. He would also ask them to look at the pictures at the bottom of each page of the textbook and to talk about what they saw there. Students were often very hesitant to speak at all to start with, but gradually became more confident. The radio teacher would also ask questions to be discussed in the group, which he would answer later, as if overleaf. This procedure is different from the Tanzania model where the group listens to an entire programme and then discusses it under the guidance of the 'monitor'. ACPH uses something much closer to an ordinary classroom model (or the Australian Outback Radio Schools). General questions were answered by the radio tutor, specifically local ones by the monitor.

Doña Angela was, I gathered, emphatic that an RS Certification was of much more value than an ordinary primary school Certificate on the wall of the house. It was all to do with rural life. Children with ordinary Diplomas want to go off to the cities.

A lot of students in her group dropped out after the first year. They were too tired after their daily work in the fields to keep going with it. Even so 20 people in her village enrolled for the 2nd level, of whom in the end six finished.

She had to miss quite a lot of sessions because of her work as a health promoter. Her need to read to be good at this job was also one of her motivations for becoming a student at all. It did not matter missing. She could borrow other people's notes and also the radio classes were at that time (but not now) repeated later at night so that she could catch up.

Apart from publications to do with health, she reads the Bible, but not newspapers. They are boring. Some other people want to read strip cartoons, or magazines. Some leave the classes and never read anything again.

Sometimes the group was asked to write a letter to ACPH saying what they liked and did not like about the programmes. The pace was slowed down a lot as a result of student pressure. They were at first expected to learn too much too quickly.

She gave a number of reasons why RS had not started again this year yet. The main reason was the reorganisation at sectoral and regional levels and the fusion of the PEPA and PPA structures at these levels - the area was without a coordinator because his job was to be taken over by the new 'supervisor sectoral'. A reason for less participation in the radio schools since 1975 was the Massacre: the local Radio School Director was killed and people became frightened to attend. Also, the monitors wanted to be paid, like coordinators, and there wasn't enough money for that.

We also spoke, more briefly, to one of the organisers of the training centre of the Olandro Health Promotion Programme at Juticalpa, Senora Reina de Miraldo, who had once been a monitor. She was more 'conscientised' even than Dona Angela. She had been a primary school teacher for 8 years. But she preferred to work with adults because the education was so much more directly related to their lives and needs. A primary school takes children away from the reality of their ordinary lives. One of the main motives for study is always that people want to do something like organising a co-op which they cannot do without some basic education. RS always needs to be part of a bigger whole.

Importance of the monitors

All that we have said so far points up the crucial importance, as in all such schemes, of the monitors; and of the paid zonal coordinators. The process of setting up a school often starts at a village meeting for the people who might be interested in joining. After discussion the monitor is chosen. He must be able to read and write. The coordinator asks them to vote for the person with those capacities that they would most like to have. Often they are unwilling to do this and the coordinator has to choose someone who seems competent and willing. Mistakes are obviously made and if so the coordinator will try to find a replacement. Each coordinator is responsible for around 15 communities. About one in six monitors are teachers in ordinary primary schools. The training of the monitor obviously matters, but perhaps even more so does the back-up from the coordinators. They are meant to visit each school once a month to check on the progress being made and to give advice.

PART 2
THE SOCIAL BACKGROUND

Expanding agribusinesses and the resulting land occupation movements in the last ten years have completely changed the context of rural development in Honduras and ACPH is to be credited for the way in which it has evolved in the light of these changes. From an early emphasis on literacy, 'basic education' and community development, it moved to a position after 1968 of supporting the aggressive campesino leagues in recovering land (through a tentative three-stage model similar to that used by FASE in Brazil: conscientisation - community participation - formation of regional/national interest groups with a capacity to deal with government organisations), to one of increased concern with eliminating economic dependency.

Honduras never experienced the extreme concentration of power that is typical of Guatemala and El Salvador. A powerful landed aristocracy based on coffee and other intensive export crops never developed, though there were large cattle owners in the upland and southern coastal plains. Till 1950 Honduras was still a series of relatively isolated regions,

rural elites living close to the land, and often not socially distinct from neighbourhing semi-subsistence farmers. No credit was available, and access to markets was limited, so even largeholdings had only subsistence value. The basis of power was land ownership - the first family to arrive in a valley was the one able to build up a capital base through renting land and providing employment, and thereby instituting patron-dependent relationships, accentuating their economic power by their 'beneficence'. Traditionally there were two forms of leadership: i) the local representative of the political party and ii) the patrons of religious fiestas - both positions were generally occupied by the 'leading families'. These patriarchal figures were also responsible for 'patronato', the institution of forming a local committee to carry out community projects, which has a long history behind it.

Around 1950 the entry of the international agencies (IMF, UNESCO etc.) coincided with the end of the Carias regime and the centralisation of health, education and finance ministries had direct effects on the socio-economic structure. The creation of government bureaucracies and concomitant urban growth brought into existence a domestic market, and the availability of credit and technical assistance (on the US agricultural extension model) meant that large landholders were able to bring unused land into production. Small farmers had access to credit only indirectly, via the large farmers or merchants dealing directly with the banks. The state of the campesinos deteriorated rapidly mainly for two reasons: i) government institutions helped the rich get richer, but did nothing for the poor, thus increasing differentiation; and ii) the amount of land available to peasants became increasingly limited as ejidal land (commonly held land) was taken over by the expansion of largeholdings (often with the connivance of officials), and also because of the fragmentation of smallholdings through campesino inheritance practices.

White, in his 1976 study for the World Bank, suggests that in this context rural development means reversing this process through the provision of a direct access to national institutions (e.g. access to credit without having to go through rural elites or other middle men), and through the building of a power base and collective

decision-making capacity by campesinos. He attempts to study the extent to which ACPH has been influenced by the increasing campesino protest and land invasions since 1969, or has contributed to the growth of campesino interest-group activity. He concludes that a major factor has been the harshness of local socio-economic conditions, and cannot be attributed to the educational capacity of radio alone. However, seeing radio schools as related to other agencies (e.g. with PPA and the Co-operative movement), the radio schools do have a role to play in promoting participation in group activities, and thence to consciousness-raising.

PART 3
EVOLUTION OF ACPH

In 1960 a priest went to study ACPO in Colombia and returned to set up a radio experiment in Honduras. Initially ACPO methods and textbooks were used, and a 6-month series of 2-hour-a-day classes initiated. The backing of the Church and its organisation at village level provided a structure of 'celebrators of the Word' especially in the South, on which it was possible to build a system of promotores. This led to a rapid growth between 1962 (7,000 students enrolled) and 1964 (14,500).

Local pastors selected volunteer monitors who were given a brief training, texts and blackboards. So ACPH got off the ground initially as a 'religious revitalisation' movement, in a country with very few priests who hoped to extend their influence by use of radio and promotores, and by defining the basic problem of the campesinos as one of lack of education. But even from the beginning the intention was for the radio schools to go beyond mere 'basic education', and to be used as the basis for a network of grass roots organisations (community development councils, co-ops etc.). The radio schools were transferred from the direct control of the bishops to a lay board of directors (business and professional men) in order to get financial backing. Attention was shifted from the ACPO model of radio schools organised on a family basis, to communal groups with a monitor as leader. Rather than concentrate on snippets of non-conformal education and literacy, Freire philosophy and methods were adopted, and education and literacy came to be seen as a means to an

end, emphasis now being on developing attitudes of solidarity for 'communal activism'. Radio schools were now seen as the first step in developing a literate and aggressive leadership among lower status campesinos. Aims shifted to pushing community development projects and forming co-ops.

Throughout, ACPH did not have the technical and financial resources available to support a series of community-based organisations. Rather, it offered other development agencies a communication system between low-status highland campesinos and the urban-technical sector. Thus, as other agencies became organised to serve the small farmer, they were able to utilise a pre existing structure set up by the radio schools. And in time all the agencies became grouped together.

The communication system consisted of:

i) a mass communication education system.

ii) a responsible person in the local community trained to receive external development information and 'extend' it to other members of the community - and to receive external 'change agents'.

iii) a highly motivated nucleus of leaders and followers aware of problems and able to manage small organisations and projects.

iv) a system of regular monthly meetings in which 40-50 community leaders could be contacted. Monitors were trained in co-operation with the government agricultural extension service and were given a three-week course in the principles of CD, non-authoritarian leadership, elementary concepts of improved agriculture and the philosophy and methods of co-ops - all for the purpose of integral development.

v) radio school coordinators - campesinos trained as paraprofessional supervisors who travelled within their district motivating and guiding.

vi) later, regional leadership training centres became available to any agency for short courses, and regional radio stations were set up, supposedly close enough to the promoters to allow two way dialogue.

How was this radio schools infrastructure used? A 1971 study showed that where ACPH was used as an organisational base, co-ops were controlled

by small farmers. Elsewhere they were controlled by large landholders and merchants. It also became possible for villages to get funds (for building a community infrastructure of schools, roads, small water systems etc.) from international agencies (CARE and AID) direct, rather than having to go through the local political patronage system to government funds. This was a major factor in making the ACPH leadership more independent of the traditional power structure of the local municipality.

After 1969, ACPH came round to actually supporting the campesino leagues in recovering land and forcing political leaders to recognise their rights. The activities of the monitors in the co-ops became aimed at eliminating economic dependence on merchants and large farmers by the organisation of alternative supply and marketing systems - this led to increasing competition between the monitors and the local political bosses, and the radio schools came into conflict with the rural elites. The ideological development of ACPH was influenced by the increasing eviction of campesinos from national and ejidal land in the late 1960's and the widespread land occupations of 1969-72. Radio schools stressed more and more the analysis of the power structure, land tenure disparities and forms of economic dependency. The promotion of consumer and marketing co-ops was paralleled by the development of the PPA programme for agricultural extension which was in response to the demand by monitors that they needed more specific agricultural information in order to help their fellow students.

Period up to 1972

According to White and Lyle there were many ups and downs in the period up to 1972, as since. A peak enrolment of 14,624 students (8,332 examined and 5,768 passed) was reached in 1964, when internal disputes, a lack of strong central administration and a period of repressive government led to virtual collapse till 1967. Enrolment during this period declined by at least 30%, and the drop-out rate increased to 50%.

In 1966 the first lay director secured a 5-year grant from USAID and in 1968 recruited the first full-time professional staff. The curriculum was revised (on Freire lines), and bishops in other regions (apart from Choluteca in the South) were encouraged to set up an administrative and promotional system similar to that in the South; and to establish

regional radio stations or make arrangements with local stations for broadcasting. By 1970 there was a return to 1964 levels of enrolment (14,500), and in 1971 20,000 were participating.

In 1972 a decision was taken to establish the primary equivalence programme we have spoken about in Part 1 and the Ministry of Education agreed to grant official diplomas for four grades of primary education. This was seen by many as a divergence from original aims, as promoting 'diploma consciousness' rather than 'power structure consciousness'. By this time all regions had access to the programmes, except the Caribbean region, which is inhabited by people 'outside the mainstream of national life', i.e. mosquite indians and negroes many of whom speak English. But still only a small proportion of over-15's was enrolling, and as many as 45% didn't get as far as the exams. White suggests that even with ample financial and administrative resources the real obstacles to such mass programmes were those factors which impede the campesinos from participating, such as ill health and heavy work in the fields.

In its primary equivalence programme, ACPH agreed with the government to accept only those over 15, as most children have at least the opportunity of attending primary school. Thus many who attend ACPH radio schools have some literacy already. Most are drop-outs. According to White, results show that primary school backed up by radio schools is a valuable experience, whereas those attending radio schools alone achieve very poor results. This indicates that the more formal learning experience is of positive value. One of the important contributions of radio schools, then, has been to help primary school dropouts, though few get as far as reading the newspapers well. 60% of students attending for 3 years or more still haven't become functionally literate. Frequently they attend through friendship or kinship with the monitor.

For those who did become literate, it was necessary to enrol for at least two six-month terms at a cost per student of $35 US (Skelton-USAID figures). But radio schools have not been an instrument for the masive and rapid reduction of illiteracy. The question arises, does the fault lie in:

i) the system of teaching?
ii) the supervisor?
iii) the situation in which the campesinos live?
Or in all three?

And how relevant and useful are literacy skills anyway?

Asked why they didn't learn as much as they would have liked,

only 6.7% blamed the monitor
and 10% " poor health/eyesight
26% " their own lack of real interest/capacity
45% " lack of regular attendance.

Reasons for the latter were mainly work requirements. By the time they leave the fields and walk 1-3 kilometres to a class, campesinos may arrive late. Many have had to leave the community to seek seasonal harvest work on coffee and cotton plantations. Of the sample 30% were landless, and another 36% owners of less than 6 manzanas, i.e. less than can provide for a family, who therefore have to seek supplementary work for wages, or land to cultivate. One problem of the ACPH seems to be a lack of follow-up reading materials for those who become literate. An experiment with village libraries was not very successful. Apart from availability, there is little time or money for reading, and rural occupations do not demand it anyway. Ironically, the introduction of radio before literacy in Honduras has slowed down the need for literacy - Honduran culture is largely oral, and the radio has an audience as large as that of newspapers and magazines. Radio news programmes are very popular.

Enrolment of children in school

White makes an interesting point on this subject. Primary school is available to 6th grade in most places. But only 35-40% of school age children (7-15 years) are in school, and of these 50% drop out after a few months or attend infrequently after the first few times. Teachers give economic factors as major inhibitors, but another could be that ACPH participants do not see their aspirations for their children realised in the rural formal school system as it is now constituted, i.e. i) where teachers owe their jobs to the rural elites and are appointed for their political sympathies and ii) the emphasis of ACPH is not on individual mobility out of the community through the school but of greater solidarity within the community - so that the school is almost alien to their needs. Another way of looking at it is that though campesinos have increased their centrality in the community decision-making process, it has not begun to be reflected in greater educational aspirations for their children.

Increasing awareness

White attempts to assess the conscientisation approach and suggests that the radio schools do have an indirect influence on awareness and values by reason of the organisations and institutions they have introduced. ACPH has enabled some students to move into leadership positions created by the movement - in communities where ACPH has not been strong, older, patriarchal leaders still hold power, whereas in ACPH communities, the traditional leaders have been replaced by younger, frequently lower status people trained by ACPH. Leadership courses have stressed motivation, but White suggests that they have not given enough training in basic principles of administration. ACPH participants tend to have a stronger orientation to radical pressure group action than non-participants, but they did not score significantly higher on 'political knowledge' (i.e. understanding the structure of government) or on 'political efficacy' (knowledge of how to use the government structure to achieve community needs). These are the criteria by which he measures the effects of conscientisation.

PART 4

Programa de Promocion Agricola

This programme works generally in the same communities as the radio schools. For the first two years the pilot programme in the south made its way by trial and error, instead of being 'directed and supervised' by central office. The programme in Olancho began in January 1974. The programme is flexible, and the description of it below incorporates the basic ideas which vary in their application from one region to another. The four regional programmes are financed individually. After the programme has been set up, loans obtained and training facilities established, each regional programme costs about lps 50,000 pa. or $25,000 US, and aims to be self-financing after 3-4 years.

The first two years finance for the South came from Developpement et Paix of Canada. Around 1974 there were financial difficulties in that region while the decision of Misereor was awaited regarding a further 2 years' funding. The Olancho project is financed by PACT (Private Agencies Co-operating Together) of New York. In 1974, money was being sought from the Inter American Foundation to set up programmes in the West and Yoro. The aims of the programme are to increase productivity and therefore economic power, eliminate economic dependency and incorporate small farmers into national federations of campesinos. The programme finished its experimental phase in 1973 and is now working with 5,000 small farmers in four regions.

Features of the PPA

i) The programme is based on the formation of agricultural study groups which are coordinated by a local leader (promoter) trained in a 2-4 week course, and which meet regularly to discuss common problems in agriculture and collectively seek solutions. The discussion and planning of the group is focused around a neighbourhood level experimental plot or special crop diversification project and around collective action of the groups in various phases of the production cycle. Credit is channelled only to groups, and these groups are encouraged to form a type of production co-operative which provides neighbourhood level storage and markets products. They are also asked to affiliate with a major campesino federation and actively support regional and national interest group action. Thus the group serves both as a point of contact and from outside the community, but also forms a communication system for information and innovations within the community.

Technical assistance is given by means of mass communications. The technical assistance of up to 250 study groups in one region is supervised by a team of 2-3 professional agronomists and 10-15 campesino leaders trained in courses of 4-6 months as para-professional supervisors. Contrary to the US model of agricultural extension which has so far been employed in Honduras, agronomists do not directly advise individual farmers, or even visit study groups, but provide assistance through the para-professionals and the radio programme mentioned below.

ii) The para-professionals are selected on the basis of their demonstrated leadership and their dedication to the development movement, their interest and ability in agriculture and their acceptance by the campesino movements of the area. Each pp directly supervises projects in monthly visits to around 15 study groups. He reviews credit applications, advises on the use of credit, gives instructions about fertilisers and vaccination, and guides the group in the management of collective enterprises.

The agronomists and pp's meet the promoters of the local study groups once a month, usually at the site of a demonstration plot, for an instructional talk on the current major projects of the groups, answer questions regarding problems and engage in an analytic discussion of the problems and progress of the demonstration plot.

iii) A daily radio programme broadcast at 4.30 follows the production cycle of the agricultural projects of the groups in the region. In the South it provides a two-way horizontal dialogue between groups, and a vertical dialogue with the supervisory team. Local groups were interviewed on the innovative methods they have used, reports by pp instructors, discussion of questions sent in by the groups - and the programme announces meetings in communities, courses, prices of supplies and marketing, current activities of the campesino federations and other news. Since the closing of Radio Paz, the use of radio has become a much less integral part of the programme, partly because of the need, where agriculture is concerned, for a specifically local programme to take account of the country's many regional ecological differences.

iv) Printed matter - a monthly newspaper is published for national distribution - it follows a format similar to that of the radio broadcast; and a series of very simple leaflets and pamphlets adapted to the farming capabilities and the literacy level of most semi-subsistence farmers.

v) The PPA in each region is centred round a large regional supply and marketing co-op and serves as the credit, education and supervision arm of the Honduran Development Foundation in each region. In some

regions the selection of para-professionals, credit policy and the content of educational courses is determined by the regional council of the campesino federations. It is also closely co-ordinated with the regional leadership training centres, and in some cases with a regional campesino level agricultural school, the radio school primary education programme, the Clubes de Amas de Casa, and other programmes. All of these agencies form a regional coordinating council (CONCORDE) and most of the development planning is initiated at regional level by this council.

vi) Instead of agricultural education being the force-feeding of technology to meet national production goals, in the PPA context it means developing a critical analytical ability in defining the causes of agricultural and agrarian problems and in deciding to integrate new factors of production. The basic premise is that the small farmer is an expert in his own enterprise, and the aim is to develop the values of experimentation, innovation and creative satisfaction in small farmers who generally have a derogatory image of themselves as agriculturalists and as a social group. Communal activism is stressed, and directed specifically towards training in the management of communal production enterprises, working closely with the regional marketing and supply co-ops.

vii) Model farms are being developed for experimentation with crops for local areas, and for practical training courses. One is owned by UNC but used by PPA - this type of integration is extremely significant and should strengthen both components.

In June 1974, the PPA organisation structure was thus:

CENTRAL OFFICE

Head of department
Agronomist in charge of supervision
Assistant Agronomist
Agronomist in charge of preparation of materials

SOUTHERN REGION

2 supervisor agronomists
10 full-time instructors
4 part-time instructors
170 promoters and groups

OLANCHO

3 supervisor agronomists
30 campesino leagues (UNC) entering the programme

YORO

1 supervisor agronomist

WESTERN REGION

1 supervisor agronomist

The overall director of the programme is also the director of radio schools.

A 1976 report stated that there were then 4 agronomists at national level, 13 at regional level, and 44 paraprofessional instructors at semi-regional level already trained, and responsible for the training of 350 promoters selected by the communities.

PART 5
SOME ELEMENTS OF THE PRESENT SITUATION

The story has inevitably been complex. ACPH is not like a formal educational body with institutionalised regularities. It has changed from one year to another, in accordance with new needs and pressures. Throughout most of its history it has gone beyond being just a radio school, with a role conceived as solely educational. Its concern has been with social change in the interests of the poorest members of the community. It has helped to lay the base upon which other organisations linked to it have built. Its achievements certainly appear impressive.

But there is no denying the problems it faces, which are formidable. As always, the most pressing are financial. PEPA cannot be self-supporting. The campesinos do not have the money to pay fees. It has therefore been dependent, as a non-governmental organisation, upon outside aid, and that aid has in recent years become more difficult to find. This is partly just because the programme cannot be self-supporting, and this is a goal which is dear to all aid agencies.

The shortage of money is also affected by the relations of ACPH with the Church. The early history, and the very close connections with the Church, have been noted earlier. What was is not so now to the same degree. The radicalism of ACPH cannot make it favoured in all quarters. This matters most particularly because the radio stations

which ACPH has used have belonged to the Church, and one of the main ones serving it, Radio Paz in Choluteca, was closed down after a dispute between the radio schools and the Church about who owned the radio schools' equipment. Relations deteriorated further after the Olancho Massacre, when several priests, campesino league leaders and the coordinator of radio schools in that region were killed in an incident in which military troops and landowners opened fire. ACPH is left for the moment with Radio El Progreso, which is under the influence of Jesuits who are more favourable to it. But radio reception is not as wide in its coverage nor often as good within its area as it should be. In this new phase of relations with the Church, money from international Catholic aid agencies has been more difficult to get.

The financial squeeze has also meant that the paid coordinators have had to be dispensed with, and responsibility for the monitors in the ordinary radio schools is being transferred to the paid zonal staff of the PPA programme. It is there that the money now is. This was the reorganisation referred to right at the beginning of the paper. The way in which it is handled will profoundly influence the future of the radio schools. But whatever happens they have now become part of the living tradition of one of the two poorest countries of the Western Hemisphere.

Some references

Lyle 'Radio Schools of Honduras, 1967', in UNESCO/IIEP, New Media In Action - Case Studies for Planners.

White, R. Mass communications and the popular promotion strategy of rural development in Honduras, World Bank draft, 1976.

White, R. The adult education programme of ACPH - an evaluation of the rural development potential of the radio school movement in Honduras, St. Louis University, 1972.

Wilson, H. Report to CIIR, 1974.

(Also talks with Peter Hughes-Hallett.)

APPENDIX I: THE CURRICULUM

ACPH used to run two courses: 'Beginners', which involved just basic literacy, and 'Advanced', involving health, agriculture and co-operative education as well.

In 1973 a pilot project was begun in the South involving the re-organisation of material into a government-approved primary equivalence programme (PEPA - Programa de Educacion Primaria Acelerada para Adultos) to be constructed (at the government's request) in four levels. To date only the first two of these levels are operating, though plans are to introduce Level 3 when the next school year starts.

Material is arranged around four main subject areas: work, (agriculture, use of resources, commercialisation, crafts); health and family, (personal and environmental hygiene, nutrition); communication, (written documents, letters, telegrams, means of social communication (written, spoken, mass), transport, migration, art, folklore, geography); and organisation (social and civic - unions, leagues, political organisation, forms of government, national symbols, laws, workers' laws and human rights, social stratification). In addition numeracy is developed in a functional way in conjunction with these themes.

There follows a translation of ACPH's curriculum for 1975, in which objectives (both general and specific) are spelled out, and the organisation of week by week programming is elaborated.

It will be seen that in Level 1, Part I, emphasis is on the attainment of basic literacy and numeracy, following the Freirean methodology of using as a basis for each class a generative word of particular interest to the campesino. Perhaps the most important component is the discussion of themes arising from the word - suggestions for dialogue are given in the last column. At this level topics about the peasantry in general are discussed.

Level 1, Part 2 uses the four subject areas as a framework and encourages students to find out about and discuss the situation and problems of their own community and department, under the general headings:

- getting to know our local community
- agrarian reform
- water as a controllable factor in production
- agricultural experimentation
- public and private agencies serving the campesino.

Level 2 goes into the same areas but in greater depth and on a national level.

In Level 3 (of which no translation is included) broader Central American problems are studied in the same critical way.

We now go on to a statement of the general objectives of PEPA, and the specific objectives of Level 1. For Level 1 we then give a week by week analysis of the themes dealt with. Finally, a note on the specific objectives of Level 2. There is no separate statement of the subjects covered week by week, because these are the same as in Level 1 but, as we have just said, treated at greater depth.

GENERAL OBJECTIVES FOR WHOLE PROGRAMME

Work -	give value to the campesino's work - knowledge of better techniques for better use of resources - promote and consolidate ethos of co-operativism - encourage participation of women in production - promote knowledge re organisations and services that can assist the campesino in his work.
Health and family -	promote family responsibility for health and idea of maintaining good health as essential to personal and group development.
Communication -	promote understanding of co-operative attitudes in solving problems as a group - critical attitudes towards the mass media - understanding of mechanisms of mass media - importance of transport as a means of communication.
Organisation -	understanding of the role of organisation and organisations - promote participation and commitment - critical knowledge of national reality - promote participation of women.

SPECIFIC OBJECTIVES FOR LEVEL 1

Work - better agricultural practices - know and make use of both public and private assistance services - understand the incidence of different forms of landholding in this productive process - promote investigation and make use of subterranean water and river courses, and of all natural resources of area - show the importance of agricultural experimentation and how to experiment.

Health and family - acquisition of preventive measures - nutrition fundamentals - encourage participation in national and regional health campaigns - analyse critically the environmental health and hygiene situation and what to do about it.

Communication - understand system of communication available to the community - importance of transport for marketing and mobilisation of campesinos - encourage use of educational materials available (newspapers, magazines, pamphlets). Increase production and distribution of reading materials - encourage campesinos to participate in production of educational materials (radio programmes and written materials) - promote critical approach to radio and written material.

Organisation - theories and role of organisations - promote participation in groups, unions and community organisations - promote housewives' clubs - promote coordination between organisations - duties and rights of Honduran citizens - encourage folklore, crafts and fiestas as cultural expression - general outlines of organising community projects.

LEVEL ONE STAGE 1

WEEK	LITERACY	NUMERACY	DIALOGUE
1	1. Reading and writing around the generative word PLOUGH	1. nos. 1 - 10 2. concepts of ones and tens	1. need to build a plough. 2. conditions in which it might be useful. 3. modernisation of the plough. 4. need for land reform.
2	1. HARVEST	1. addition	1. harvest depends on various factors. 2. most campesinos harvest merely enough to subsist. 3. the price of our products depends on the intermediary. 4. you should receive a just price.
3	1. CHILD (cipote - local slang)	1. nos. 1 - 20	1. situation of the child. 2. finality of marriage, responsiblity of parents for children's education. 3. need for vaccination. 4. hygiene to maintain health.
4	1. BATHING	1. multiplication	1. importance of bathing and personal cleanliness. 2. times when it is dangerous to bathe and when it is not dangerous but people do not because of their religious beliefs. 3. places to bathe. 4. things you need in order to keep clean. 5. possibilities of building a bathing place.
5	1. SCHOOL .	1. beginnings of division (nos. 1 - 20)	1. importance of school. 2. responsibility of the state and society to make education available. 3. importance of school in promotion of social development.

WEEK	LITERACY	NUMERACY	DIALOGUE
6	1. BURNING (before sowing)	1. nos. 20 - 50	1. burning as preparation for sowing. 2. relationship between cycle of water and the woods. 3. importance of forests in the country's economy.
7	1. COFFEE (cafetal = lands where coffee is grown)	1. adding and subtraction nos. 20 - 50	1. jobs done in cultivating coffee. 2. possibilities of improving methods of cultivation. 3. finance for coffee-growing.
8	1. BEANS	1. multiplication tables 2 - 5	1. beans help maintain soil fertility. 2. new methods of cultivation. 3. beans as a crop of great economic importance. 4. in Honduras, beans are eaten a lot. 5. basic grains are foods which give strength and energy to our bodies.
9	1. CHICKENS	1. division (20 - 50)	1. importance of rearing chickens. 2. importance of meat and animal products in nutrition. 3. improved methods in rearing chickens. 4. industrialisation of poultry by-products.
10	1. HORSE	1. nos. 50 - 100	1. services given to the campesino by draught animals. 2. transport conditions in the countryside. 3. communications by land. 4. importance of means of communication.
11	1. CIGARETTE	1. practice of addition and subtraction - nos. 50 - 100	1. many people like to smoke. 2. smoking destroys your health. 3. moral and social consequences of the vice of smoking. 4. tobacco industry.

WEEK	LITERACY	NUMERACY	DIALOGUE
12	1. PRAYER	1. multiplication tables 5 - 10	1. prayer in the community. 2. functions of religion in the life of man. 3. respecting the religious ideas of others. 4. religion and magic. 5. celebration of the Word.
13	1. DANCE	1. multiplication 50 - 100	1. dance in the community - ways of celebrating. 2. campesino music and customs as part of national folklore. 3. civic festivals in the community. 4. need for recreation - how to spend spare time.
14	1. VOTE	1. division 50 - 100	1. voting as a right - its importance. 2. ways of voting. 3. other rights of the citizen. 4. participation in political life.
15	1. RADIO	1. nos. 100 - 500	1. radio is listened to more than the press is read. 2. we should listen to the radio critically. 3. radio can serve as recreation. 4. radionovelas (soap operas) generally give us a bad orientation. 5. radio should have an educational function.
16	1. ESTATE (Hacienda)	1. nos. 500 - 1,000	1. land tenure. 2. organised agrarian groups. 3. information re agrarian laws. 4. work rights.

LEVEL ONE STAGE 2

GETTING TO KNOW OUR LOCAL COMMUNITY

WEEK	WORK	HEALTH & FAMILY	COMMUNICATION	ORGANISATION	MATHS.
1	natural resources in the community and how they are used.	most frequent illnesses in the village and dept.	definitions of the local community, village, municipality and dept. in which we live. WRITTEN COMMUNICATION: revision of alphabet.	population of our community, number and distributica.	general revisions of additions and subtractions.
2	most important agricultural and animal activities of our village, dept. etc.	analysis of situation of environmental hygiene of village and department.	climate and soils of area - their influence in construction of roads.	situation of local peasant organisations in the community and dept.	revision of multiplication and division.
3	commercialisation of production in the village, municipality etc. - main commercial centre and problems presented.	analysis of education situation and possibilities it offers the campesino family.	situation of transport in local area. WRITTEN: use of sentences using simple consonants and dipthongs.	analysis of local land tenure.	how to measure.
4	employment situation - income.	feeding the campesino family - the problem of malnutrition.	situation of other means of communication - telephone, telegram, radio, press etc.	workers organisations - problems and activities.	measuring.

AGRARIAN REFORM

EEK	WORK	HEALTH & FAMILY	COMMUNICATION	ORGANISATION	MATHS.
5	importance of land in production.	the family group and its importance.	mass communication. WRITTEN: about advertisements.	need for agrarian reform - historical facts relevant to agrarian reform.	agrarian measurement.
6	diversification of crops - importance, ways, etc.	importance of consumption of diversified foods.	public opinion created by radio communication about agrarian reform. WRITTEN: about requesting land.	actual situation of agrarian reform in Honduras.	agrarian measurement.
7	cultivation of basic grains.	basic groups of food - importance of basic grains in nutrition.	public opinion created by written means of communication about agrarian reform. WRITTEN: requesting land continued.	rights to organise - ANACH and FECORAH.	weights.
8	cultivation of basic grains continued.	preparation of basic grains for eating.	leaflets and other communications from the union organisations. WRITTEN: News.	campesino leagues - objectives, how they function etc.	weights.

WEEK	WORK	HEALTH & FAMILY	COMMUNICATION	ORGANISATION	MATHS.
9	commercialisation of basic grains.	participation of family group in the benefits of production.	importance of means of communication and transport in the commercialisation of basic grains.	participation of union groups in the process of agrarian reform.	general revision.
	WATER AS A CONTROLLABLE FACTOR IN PRODUCTION				
10	water cycles. taking advantage of river water and rainfall.	ways of making water drinkable - boiling water.	rivers and sea as means of communication.	need for women to participate in organisations. Housewives' Clubs.	measure of (speed)?
11	importance of trees in conservation of water (tanks, reservoirs, artificial lakes).	construction of water filters for the house - iodisation and making the water clear.	?	Housewives' Clubs continued.	measure of
12	importance of forests in national development.	promoting a drinking water project.	national symbols.	forest law and its application.	measuring volume.

AGRICULTURAL EXPERIMENTATION

WEEK	WORK	HEALTH & FAMILY	COMMUNICATION	ORGANISATION	MATHS.
13	importance of agricultural experimentation - ways of experimenting.	education within the family - how.	written and oral information received by the campesino to do with agricultural programmes.	forms of economic organisations: principles and types.	geometric figures.
14	cultivation of vegetables - their importance. Preparation and preserving.	importance of vegetables in nutrition.	relationship of man with God.	consumer co-ops.	geometric figures.
15	cultivation of vegetables continued. commercialisation and industrialisation.	religious education in the family.	Celebration of the Word.	consumer co-ops - commercialisation.	multiplication by 10, 100.

PUBLIC AND PRIVATE AGENCIES SERVING THE CAMPESINO

WEEK	WORK	HEALTH & FAMILY	COMMUNICATION	ORGANISATION	MATHS.
16	national organisations providing agricultural services to the campesino.	health services from the state.	national radio - state radio programmes - official newspapers.	national organisations that promote and give assistance to village level organisations.	introduction to decimal system.
17	private agencies giving agricultural services.	health services available from private agencies.	private radio stations.	private institutions that promote and give assistance to village level organisations.	the national money.

SPECIFIC OBJECTIVES FOR LEVEL 2

WORK

1. Contribute to the knowledge of geographical characteristics and resources of the country to facilitate their rational utilisation and conservation.
2. Point out and analyse the productive activities of the campesino and widen his knowledge about the economic situation of the country.
3. Encourage the practice of improved techniques for the cultivation of basic grains.
4. Analyse critically the agrarian situation of the country and the way in which the campesino should participate in order to bring about agrarian reform.

HEALTH AND FAMILY

1. Deeper knowledge of common diseases in Honduras.
2. Analyse and make use of state and private health services.
3. Study analytically the environmental conditions of the country.
4. Analyse the living conditions of Honduran campesinos.
5. Point out the importance of the family group as an educating agent in society.

COMMUNICATION

1. Analyse the national communications network.
2. Encourage the use of long distance inter-personal communication - telegram, telephone, letters etc.
3. Means of social communication and their use in education.
4. Get to know better and analyse the marketing system and commercialisation of agricultural products.
5. Encourage dialogue as the best form of understanding among men.
6. Importance of transport as a means of communication.

ORGANISATION

1. Analyse principal characteristics of Honduran society.
2. Deepen knowledge about, and encourage participation in campesino organisations and workers' federations, as a means of achieving dignity in man.
3. Know more about union movements and how they link with campesino movements.
4. Role of women in production.
5. Promote the exploitation and organisation of means of production communally.
6. Study the system of government in Honduras at both central and local levels, and the participation of campesinos in the generation of power.
7. Know about those men who have fought for the good of the country - and what they have done.
8. Encourage the celebration of national festivals as a means of raising the consciousness and fighting spirit of the people.